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or Firbolg race, evidently belonging to a younger individual, who was probably about 5 feet 10 inches high. The lower jaw is lighter and narrower, with the chin not so prominent or well developed as in the globular headed race.

"In this chamber, between the leg bones, was placed the cinerary urn herewith presented to the Academy. It is of the very rudest form, and of reddish unglazed pottery, more pyramidal than globular in its form, $4\frac{1}{4}$ inches high, $5\frac{1}{4}$ inches wide at the top, and standing on a base $2\frac{1}{2}$ inches across. It is much thicker than the better class of vessels of this class in our collection, and its ornamentation is of the very rudest description, consisting of a few scratches and indentations. It is now numbered 46 in the addition to the collection of such vessels already enumerated in the printed Catalogue. It did not contain any incinerated bones, but was said to be found filled with the fine clay which occupied a great portion of the kist.

"The fact of these two heads being found together is exceedingly interesting, as it shows not only that the two races existed contemporaneously, but that they were there and then, at least, in such amicable relation as to have a common tomb, yet separated by a partition, as if to mark the distinction which even in death remained between them. The urn, which probably originally contained the incinerated bones of a human sacrifice, may have been common to both. Outside, and in close contiguity with the western chamber, were found some fragments of human bones, and portions of the upper and lower jaw of an individual who had probably not exceeded twelve years of age."

A vote of thanks was then passed to the various donors for the foregoing presentations to the Library and Museum.

Dr. Petrie presented, on the part of Sir Richard Griffith, Bart., an antique seal, which had been found by the workmen of the Board of Works, when sinking for the foundations of the new buildings in the neighbourhood of the Four Courts.

After some explanatory observations from Dr. Petrie on this seal, which he said belonged to the thirteenth century, a vote of thanks was passed to Sir R. Griffith, and the meeting separated at a quarter past 11 o'clock.

MONDAY, NOVEMBER 8, 1858.

JAMES HENTHORN TODD, D. D., President, in the Chair.

THE REV. WILLIAM REEVES read the following paper—

THE monastery of Reichenau (Augia Dives), situated on an island in the lower part of the Lake of Constance, was in early times much resorted to by the Irish. Walafridus Strabo, its Abbot from 842 to 849, has left us an account of the martyrdom of the monks of Hy by the Danes in 825, more full than anything on record at home. The oldest copy extant of Adamnan's "Life of S. Columba" was preserved there till

the last century. Dr. Ferdinand Keller, in a letter from Zurich, in 1850, states that the convent of Reichenau contained before its suppression, in 1799, as he was informed by a monk of that house, besides the "Life of St. Columba," several Irish manuscripts. The monks, not willing to deliver these valuable relics into the hands of the Government of Baden, saved them, as they called it,—that is, divided them among the members of the congregation. Some of these having entered into other Benedictine convents, bequeathed their treasures, when about to die, to their friends. A portion of the collection, however, seems to have become the property of the State; and from the original, described as a Reichenau manuscript (No. 221, Karlsruhe), Francis Joseph Mone-Archive-Director at Karlsruhe, has published a most curious Hiberno-Latin composition, in the third volume of his "*Hymni Medii Aevi*,"* pp. 181, 182. He observes, in a note, that it is of the eighth century, written in a Franconian hand, and that the author was an Irishman. But, as might be expected from a stranger to Irish hagiology, he is altogether in error as to the subject of the poem.

It consists of twenty lines, in five stanzas, possessing alliteration as well as rhyme, which latter, according to Irish custom, prevails on one syllable through each stanza. The style is extremely barbarous, and characterized by the phonetic spelling which is observable in Hiberno-Latin writings; as, *murmoris* for *murmuris*, *benibula* for *benevola*, *puro* for *pura*; and the termination the present subjunctive of the first conjugation, *at*, for *et*.

O rex, o rector regminis,
o cultor cœli carminis,
o persecutor murmuris,
o deus alti agminis.
i. filio .i. pater
Aid o sanctus mech prich benibula
posco puro precamina,
ut refrigerat flumina
mei capitis calida.

Curat caput cum renibus
i. cerebre
meis, atque cum talibus.

cum oculis et genibus,
cum auribus et naribus.

.i. nervibus
Cum inclitis euntibus,
cum fistulis sonantibus,
cum lingua atque dentibus,
cum lacrimarum fontibus.

Sanctus Aid altus adjuvat,
meum caput ut liberat,
ut hoc totum perseverat
sanum atque vigilat.

This poem is evidently in the nature of a charm for headache, and all the parts which are recited in it belong to the head, even those denoted by *renibus*, *talibus*, and *genibus*. The *renes* and *tales* appear to be intended for the brain, or its parts; for over *talibus* (probably a barbarism for *talis*) is the gloss *cerebre*, which Mone pronounces "does not answer at all," though written by the original scribe. Possibly, like the *nates* and *testes* of ancient anatomy, they are technical names for some parts of the cerebral structure. *Genibus* is a barbarism for *genis*, to prop up a sinking metre. *Inclitis euntibus* is unintelligible. Over *inclitis* is the gloss *nervibus*; but Mone goes astray when he proposes *ancylis*, as if from ἀγκύλη. Whatever it be, the order of the recital gives

* "Friburgi Brisgoviae," 1853-1855.

no help to the interpretation, for the parts are thrown together without connexion, and order is sacrificed to rhyme.

A somewhat similar composition, commencing *Galea salutis esto capiti*, forms part of a very curious Hiberno-Latin poem preserved in the *Leabhar Breacc*,* which is enriched with interlinear glosses giving the Irish equivalents for all the Latin terms. The argument which is prefixed states that “Gillus† hanc loriam fecit ad demones expellendos eos, qui adversaverunt illi;” and it adds, “Laidcend mac Buithbannaig venit ab eo in insulam Hiberniam, transtulit et portavit super altare sancti Patricii salvos nos facere, amen.” This same hymn, without the glosses, has been published by Mone, in the first volume of his above-named work.‡ He found it in a manuscript of the close of the eighth century preserved at Darmstadt§; and he states that another copy, written about the end of the fifteenth century, exists at Vienna.|| As printed by Mone, it contains ninety-two lines, is entitled *Hymnum Lurice*, and has the subscription *Explicit Hymnus quem Lathacan Scotigena fecit*; the *Lathacan* of the continental copy being evidently a variety of the domestic form *Laidcenn*. This ecclesiastic¶ was a pupil of St. Lactan, at Clonfert-Molua, now Clonfertmulloe, or Kyle, in the Queen’s County, and died on the 12th of January (at which day he is commemorated in the Irish Calendars), in the year 661.** From the designation *Sapiens*, which is applied to him by the Annals of Ulster, he seems to have been in repute for learning in his day; and it is an interesting fact that his name appears in another continental manuscript, namely, an abstract of the *Moralia* of St. Gregory, also preserved at Vienna, written by *Ladkenus Hiberniensis*.††

A manuscript in the library of St. Gall (No. 1395) has on the recto of one leaf a sacred effigy, and, on the back, four clauses, principally in ancient Irish, being charms or invocations for the relief of certain maladies. They were first printed by Keller,‡‡ and afterwards, more accurately, by Zeuss.§§ The third, which was *op chenn galap*, “for [the relief of] headach,” runs thus, partly Latin and partly Irish:—“Caput Christi oculus isaie, frons nassium noe labia lingua salomonis collum tematheï mens beniamin pectus pauli unctus iohannis fides abrache sanctus sanctus sanctus dominus deus sabaoth—Cauip anipiu cachbua imbu-

* Library of Royal Irish Academy, fol. 111 a b.

† The “Annals of Ulster” record the death of a Gildas at 569; but the present is a later writer.

‡ “Hymni Med. Aevi,” No. 270, vol. i., p. 367.

§ No. 2106.

|| Denis, “Catal. Codd. Theol. Vindob.” I., 3, p. 2932.

¶ Colgan has a meagre notice of him at this day (Act. SS., p. 57), but without any mention of his writings.

** A. D. 661. *Laidhngenn mac baith bandach quieuit*.—*Tighernach*, A. C. 660, *Laidhngenn sapiens mac baic bannaig defunctus est*.—*Ann. Ulst.* So *Ann. Inisfall.* A. D. 651; *Four Masters*, A. D. 660.

‡‡ Denis, “Catal. Bibl. Vindob.,” p. 2980, cit. Mone, vol. i., p. 369.

§§ “Bilder und Schriftzüge in den irischen manuscripten,” &c. p. 92 (Zurich, 1851).

A tracing of them had previously been brought to Ireland by Samuel Ferguson, Esq.

§§ “Gram. Celt.” vol. ii., p. 926.

chenn archenngalap iarnagabail bobur barale icbar 7 babur
imouba ape 7 porrchulacha 7 canu dupaceri pothru lare 7 bobur
cpor bupailu porochtar dochinn 7 bogru atdoranora bam u.
porrchuinn.

“Say this thing every day for thy head against headach; after taking it, place thy spittle upon thy palm, and put it on thy temples, and on thy pole, and say thy *Pater* thereupon, and draw a cross with thy spittle on the top of thy head, and draw the form of a U on thy head.”

We now come to inquire, concerning the Reichenau verses, who is the saint through whose intercession relief is sought for the head. Mone supposed him to be Aidus or Maidoc, the patron saint of Ferns. But he was son of Sedna. The Poem says—

“Aido mech Prich benibula
Posco puro precamina.”

The scribe glosses *mech* by *filio*, and *Prich* by *pater*. The word *filio* might lead us to suppose that the scribe took Aido for the ablative of Aidus. But it rather seems to be the old Irish genitive, which ended in *o*, in such forms as Aedh, and as we actually find it in Adamnan's Latin “Life of St. Columba.”* The other words are genitives also, and are the same as *mec hpic*, the form in which they occur in domestic authorities. We find, in the Calendars, at November 10, the commemoration of “Aedh mac Bric, Bishop of Cillair in Meath, and of Sliabh-liag in Tir-Boghaine in Cinel Conaill.” Of this saint there are lively traditions in Ireland, and his Life, copied from the Book of Kilkenny, is given by Colgan† at the 28th of February, which date is in opposition to the express statement in the life, “quarto idus Novembris migravit ad cælum;” but a happy prolepsis, for, had the editor deferred the memoir till the legitimate day, it would not have seen the light. This Aedh, Aidus, or Hugh, was born in the early part of the sixth century, and was a contemporary of Sts. Columba, Brendan, and Caimnech. His death is placed by our Annalists at 589. This date tallies perfectly with his pedigree, which represents him as “Aedh son of Bree, son of Cormac, son of Crimthann, son of Fiacha, son of Niall of the Nine Hostages.” Niall died in the year 405, and thus five generations are allowed to fill up the 184 years which intervened between his and St. Aedh's death. From Fiacha, son of Niall, Aedh's great-great-grandfather, descended the Cinel Fiachach, who occupied and gave name to a district in the south of Westmeath, and adjoining part of King's County, afterwards known as *Kineleah*, but which is now represented by the barony of Moycashel, on the borders of Westmeath and King's County. Of these, St. Aedh was the tutelar saint, and the parish of Rahugh, in the barony just named, derives its name from him, its church having been founded by him within the precincts of a fort (*castellum*), which was granted to him by the local Chief; whence, as the Life tells us, the place was called *Rath-Aeda*,

* Lib. i., cc. 10, 13, 43, pp. 37, 41, 82. Publ. Irish Archæol. Soc.

† Act. SS., pp. 418-423.

that is, *Castellum Aidi*, "Aedh's Fort." Mention is made of this church in the Four Masters at 771, 783, 1382, and, at 857, it is expressly called *Rath-Aodha-mic-Bric*. Another church was Cill-air in Moy-assuil, now the barony of Rathconrath, also in Westmeath, where was shown within the churchyard, in Colgan's time,* the stone on which the saint was believed to have been born. The remains of an oratory founded by him are also shown on the top of Slieve-League, a high mountain, 1964 feet above the sea, in the barony of Banagh, in the south-west of Donegal, where he is traditionally called *Bishop Hugh Breaky*, and near which is his holy well, where stations were annually held on his festival until a couple of generations past. He also founded a church called *Eanach Midhbreuin*, in his mother's native territory of Muscry Their, now the baronies of Ormond, in the county of Tipperary.

His life is a curious legendary tale, from which I shall content myself with citing one passage, as it serves as the key to the sentiments contained in his foreign hymn:—

"Homo quidam qui patiebatur magnum dolorem in capite, venit ad sanctum Aedum dicens; O sancte Dei affligor valde dolore capitis, et ora pro me. Cui ait Pontifex; Nullo modo poterit a te dolor iste exire, nisi in me superveniet: sed primum magnum habebis, si patienter sustinueris. Ille respondit, Domine, dolor supra vires. S. Aedus ait; Dolor capitis tui, o homo, veniat in caput meum. Et illicò dolor descendit in caput Pontificis, et homo ille sanus exivit gratias agens. Suscepit igitur sanctus Christi famulus dolorem alterius in se ipsum, ut per Christum proximum adjuvaret, et ut pro Christo martyrium toleraret. Et multi postea invocato nomine S. Aidi à dolore capitis sanantur, sicut in hac re probatum est."†

I was so struck with the coincidence between these remote vestiges of ancient times, that I wrote to Mone, in the middle of the year before last, asking for information on some matters of interest. In his reply, dated July 24, he writes:—"The literary exertions of the Irish for language, history, and sciences, existing in their manuscripts, are partly known, and Zeuss has appreciated them in his 'Grammatica Celtica.' But there is still a great deal of interesting fragments, written in Irish and Latin, which deserve a careful attention. You were pleased with the ancient Latin hymn on S. Aidus: I have since found an *Irish hymn* on him,‡ of the eighth century also, in fifty-two verses, which commences with these words:—

Aeb oll ppí andub nane
Aeb ponn ppí puitceó péle
Inbeil delgnaibí archóemem
Dóingnaibí poepenn pébe.

* Colgan, *Acta Sanctorum*, p. 422, b. n. 5.

† Vit. c. xvi.; Colg., *Act. SS.*, p. 420 a, "patronum capite dolentium."—*Marg.*, *ibid.*

‡ It is possible, however, that the "Aedh" of this hymn may be another of the numerous saints of the name who occur in the Irish Calendar. The question cannot be decided until the whole poem is examined.

"It is difficult to a German to understand the ancient Irish language, because we have not an old Irish dictionary; and I know not if the Vocabulary of Cormac is yet published or not. If you desire to have a copy of this Irish hymn, I shall send it to you, and you will oblige me very much if you please to return to me a literal translation."

I submitted the verse to Dr. O'Donovan, from whom I received the following translation:—

"Aidus magnus in protrahendo jejunium
Aidus hilaris in gaudiis solemnitate;
Ingenium peracutum, pulcherrimum;
De mirabilibus Hiberniæ campestris."

Or, as he paraphrased it:—

"Aedh was ascetic during the fasts,
But joyous and merry during the festivals;
His genius was sharp as a pin; his face the fairest of men,—
In short, he was one of the wonders of the plain of Erin."

I wrote back to Mone, enclosing the above translation, but the remainder of the poem has not yet arrived.

The little composition which forms the leading subject of the paper which you have now done me the favour to listen to, possesses no literary merits, but it is a well-defined trace of that early religious emigration which commenced in the sixth century, and waxed more and more vigorous till it attained its height in the ninth, taking with it not only the language and literature of the Scoti, but also their legendary associations, which they clung to in foreign climes; and not only so, but left them on record in manuscripts which have weathered a thousand years, and are now beginning, through German industry, to be reflected on the mother country, where they find their counterparts, after a separation of so many centuries.

JOHN ROBERT KINAHAN, M.D. T.C.D., read the following paper—

ON A PROPOSED SCHEME FOR A UNIFORM MODE OF NAMING TYPE-DIVISIONS.

THE present system of names for types and type-divisions labours under the disadvantages of uncertainty of value in terms, and cumbersomeness of detail. Scarcely any two authors employ the same group-name in the same signification. One term is often found to be used for divisions of very unequal value, not merely as to absolute perfection or extent, but also as regards the mutual dependence and sequence of the divisions, and their relation to other types. The terms used, also, are too numerous, every division, no matter what its extent, being represented by a distinct name, and these names being merely of arbitrary signification, and in no ways expressing the relation of the groups to one another.

This, probably, has arisen from the transference to a natural system of the machinery of a system which was, for the most part, artificial, and in which, as a matter of course, it was of extreme moment that the divisions should be of equal extent.